

## SUMMARIES

### The Acceptance and Development of Dao-chuo's Thought in the *Senchakushū*

SATŌ, Ken

The aim of this paper is to analyze how Dao-chuo's Pure Land Buddhism is accepted in the *Senchakushū*, Hōnen's (1133-1212) major work, and how the former is given life in Hōnen's nembutsu teaching of the selected Original Vow. It is well known that the *Senchakushū* teaches how ordinary people who are actually transmigrating in delusion without any hope of escape can achieve complete salvation in the form of birth in the Pure Land at the time of death on the basis of the nembutsu founded on the Original Vow of Amida Buddha. Ever since the time of Tan-luan (476-542) of the Northern Wei, this tradition has been carried on by Dao-chuo and Shan-dao. In Japan, Hōnen clearly stated that he "relies solely on one master, Shan-dao," and, on the basis of Shan-dao's writings, proposed birth in the Pure Land founded on the sole practice of nembutsu.

Because he maintained that salvation can be gained only through the nembutsu although there are many kinds of practices, Hōnen was not fully understood during his time, and different interpretations arose. This work was written to remove the various questions concerning the sole nembutsu practice. Its basis lies in the fact that the nembutsu was selected from among the 21 billion practices for birth by Amida Buddha. This point was already clarified by Shan-dao, who noted that the nembutsu is preached in the *Sūtra of Immeasurable Life* as the Buddha's Original Vow.

The *Senchakushū* is composed of 16 chapters. From their titles, it can be seen that Hōnen sought to prove the truth of the nembutsu by relying on the words of Dao-chuo and Shan-dao in the first two chapters, and by relying on the words of three Buddhas (Śākyamuni, Amida and the various Buddhas) in chap-

ters three on. Moreover, when I picked out references to Dao-chuo and Shan-dao, the references to Shan-dao was overwhelming. However, in one sense, there is the tendency to understand Dao-chuo and Shan-dao as being identical.

There are two quotations from Dao-chuo's *An-le-ji*, the first in Chapter One which discusses "the Tenet Classification of the Two Gates of the Path of Sages and the Pure Land Path," and Chapter Eleven which treats the "Initial and Final Benefits." Among them, since the first is important, I have picked out and analyzed the example of the two gates classification.

The conclusion is still not clear, but it is possible to see the breadth of Hōnen's interpretation of the two gates in this passage. Upon having confirmed the extent of the development of the two gates classification, I wish to consider Hōnen's other writings in the future.

*Washin* (和親), *Tsusho* (通商), *Zyōui* (攘夷):  
From the Viewpoint of East Asia of the 19th Century

AOYAMA, Tadamasa

The period between the signing of Japan-America *Washin* (和親) agreement in 1854 and the commercial treaties in 1858 has been generally considered the age in which Western European countries opened Japan, and the *Zyōui* (攘夷) movement that become widespread in 1862-1863 was believed to be a conservative reaction to the foreign threat.

The aim of this paper is to counter the above opinions and to interpret what the words, *Washin* (和親), *Tsusho* (通商), *Zyōui* (攘夷) originally meant in the East Asia of the 19th century on the historical basis of Kai-Tituzyo (華夷秩序).

In 19th century, Japan had two available courses, *Tsusho* and *Zyōui*, for dealing with Western foreign powers. *Tsusho* meant to give foreigners permission of limited trade in Nagasaki. *Zyōui* meant to expel foreigners who refused *Tsusho*. And Japan might take a temporary measure while it was not prepared to expel the foreigners yet. That was *Washin*.

The Tokugawa Shogunate Office signed the commercial treaty of free trade

in 1858 without domestic agreements, and planned to return to the *Washin* later. But the Western countries did not recognize the plan. A political group in Japan insisted that Japan should break the treaty if Japan would start a war against the Westerners, and sign a new treaty to which everyone in Japan agreed. They called the strategy *Hayakuzyoui* (破約攘夷) in 1862-1863.

The *Hayakuzyoui* group did not hesitate to begin war but the Emperor (天皇) and Shogun finally avoided it. Therefore *Hayakuzyoui* was not realized and the group lost their power.

### 山上憶良의 獨特한 漢字表記法

김 성 봉

山上憶良는 백제계 도래인이라는 설도 있지만 그가 자란 배경은 어디까지나 일본이었다. 그런데 그가 일본의 음차자표기에 동화되지 않고 그의 독특한 한자 표기를 하는 것은 과연 어디에서 영향을 받은 것일까? 만약 그가 백제계 도래인이었다면 부모로부터 한반도 백제계의 한자표기법에 영향을 받았을 것이다. 그렇다면 과연 그 영향 때문에 그는 일본의 음차자표기에 동화되지 않았던 것일까? 그는 물론 백제인들이 즐겨 사용하는 한자「可・乃」를 사용하고 있지만 그것은憶良의 독특한 漢字表記法은 아니었다고 본다.

다시금 『万葉集』의 著名歌人 중에서 실제로 중국(唐)에 갔다 온 사람은憶良뿐이라는 사실에서 중국의 영향을 받은 것일까? 이것도 그의 독특한 漢字表記法에 큰 영향을 준 것은 아니었다고 본다. 왜냐하면,憶良는 吳音의 유형에도 漢音의 유형에도 일치점을 보이지 않는 韓半島의 音借字表記漢字「良・米」등을 중요하게 사용하고 있고, 또 무엇보다 그의 주요한 文學 作品은 어디까지나 중국에서 돌아와서 약 20년 이후 大宰府에서 大伴旅人和 만난 三年間과 그 余響 속에서 산 最晩年 3年間 정도의 것이었기 때문이다.

따라서, 그의 獨特한 音借字表記「迦・周・提・那・摩・母・羅・利」도 그當時, 大宰府의 문화적 색채를 이루고 있는 外來思想인 유교・불교・도교가 소용돌이 치던 그런 문화권에서 탄생된 것으로 보아야 한다. 그리고 이와 같은 大宰府의 文化圈에 그 당시 많은 影響을 주고 있는 新羅鄉歌의 作者이기도 한 花

郎의 集會가 바로 이러한 新來의 宗教인 佛敎·道敎·儒敎의 三敎로부터 받은 習合의 影響이 顯著하였다는 것은 大宰府가 신라의 影響을 받았다고 볼 수 있다. 그리고 이와 같은 사실이 인정되면, 憶良의 獨特한 漢字表記法인 「迦·周·提·那·摩·母·羅·利」도 宗教思想의 影響으로서 인식되어야 함과 동시에 그 배경으로서 新羅의 影響을 排除해서는 안된다.

다시 말해서 그의 漢字表記法은 복잡해서 한 마디로 단언하기는 힘들지만 古層音에 새로운 新層音漢字를 독특하게 많이 사용하고 있는데 이와 같은 독특한 漢字表記法은 그 당시의 新羅의 影響을 받았다고 推論한다.

### Confucianistic Village Festival in Cheju-Do, Korea : From the Case of Susan 2-Ri, Namjeju County

MASAOKA, Nobuhiro

This paper discusses the anthropological significance and problems of the so-called *Maetul Jesa*, a Confucianistic village festival found in Cheju-Do in Korea. Previous studies have held that village festivals were originally undertaken by shamanesses, and that the male portion was detached with the penetration of Confucianism. In order to discover the primitive form of the festival, these studies focused on the historical problem of how the Confucianistic festival developed. However, from this perspective, it is impossible to understand the present-day significance of this festival holds for the people living in the local community, and how it has survived to the present day with its high economic growth. With this point in mind, I studied the *Poje* of Susan 2-Ri, in Namjeju County, and reached the following conclusions.

First, concerning the ritual characteristics, it can be said that while this festival aims at the ideal Confucian practice, prayers are conducted for the peace of the local community by taking into consideration the actual conditions of the area. However, with regard to the latter, shamanesses also conduct rituals. Thus there is no reason for the festival to be Confucianistic. Concerning its organizational aspect, the *Chegwan* is identical with that of the typical Confucian ritual. To act in this office as a representative of the *Munjung* confers social status on the person. In other words, the most important thing in the Confucianistic village

festival is the ideal Confucian practice. We must note that this is not a pre-modern problem but a contemporary one.

From such perspective, we must regard with caution the argument found in recent studies that Confucianism lies at the axis of Korean national culture. Moreover, the problem of modernity and politics concerning the concept of nation and state is the focus of much attention in recent anthropology. Upon recognizing the regional characteristics of Confucianistic village festivals on Cheju-Do, it may be necessary to undertake an analysis from such standpoint as well.

### 《大阿彌陀經》譯注（一）

辛 嶋 靜 志

有關阿彌陀佛和極樂世界的經典早於公元二、三世紀就已被翻譯成中文，即據說是由東漢支婁迦讖或三國時東吳支謙翻譯的《阿彌陀三耶三佛薩樓佛檀過度人道經》（簡稱為《大阿彌陀經》）。此後《平等覺經》出現（筆者認為是在公元四世紀前後）。後者基本上承襲前者，但附加了一些偈文，改變了願文的順序。這兩本具有各種各樣古老的格式，比如願文只有二十四條等等。

一世紀後，《無量壽經》問世（據說是三國時魏康僧鎧譯，但恐怕是五世紀時的譯本）。這一經典有四十八條願文。此外，現存的漢譯本還有同樣具有四十八條願文的《無量壽如來會》（八世紀初）和三十六條願文的《大乘無量壽莊嚴經》（991年）等。

梵文本叫做 *Sukhāvatīvyūha*（極樂的莊嚴），有四十七條願文。至今被發現的這一梵文本的寫本共有三十多部。其中最早的兩部貝葉寫本寫於公元十二世紀中期，其它的都是公元十七世紀以後寫成的。現存的藏譯本譯於公元九世紀，與梵文本基本一致。

把這些漢譯本、梵文本和藏譯本對照一下，就可以發現，時代越晚，篇幅也就越長，從中可以看出思想的發展和消長。比如，最早的兩個漢譯本具有二十四條願文，而《無量壽經》和梵文本等有前二者兩倍的願文。此外，在最早的兩個漢譯本中没有空這一思想，而其它的本子明顯地受到般若思想的影響。除此之外，在《大阿彌陀經》裏「阿彌陀」意為「擁有無量光明的（佛）」（無量光），不僅没有「擁有無量壽命的

(佛)」(無量壽)的意思,而且在這一經典裏還提到了阿彌陀佛的涅槃。

從語言方面來看,《大阿彌陀佛》也顯示了其古老的面貌。從「阿彌陀」(\**Amidāha*, \**Amidāhu*<梵語 *Amitābha*)、「提想竭羅」(*Dīvaṃkara*<梵語 *Dīpaṃkara*)、「須摩提」(\**Suhāmatī*, \**Su'āmadī*<梵語 *Sukhāvatī*)的譯音,可以看出其原本的語言可能不是純粹的梵語而是俗語。

無論從思想方面看,還是從語言方面看,《大阿彌陀經》都是最古老的淨土教的經典,是研究有關淨土最初的本來的面貌的第一級資料。梵文本已有十種日譯本、英譯本,而對《大阿彌陀經》和《平等覺經》不僅沒有專題研究,甚至連翻譯也沒有人搞過。從當今這一情況來看,我們急需要《大阿彌陀經》的翻譯和詳注。筆者已經對《大阿彌陀經》上卷作了譯注。本篇即為其中的一部分。

### *Visuddhimagga and Samantapāsādikā (Part 3)*

SASAKI, Shizuka

This is the last of three serial papers entitled "The *Visuddhimagga* and the *Samantapāsādikā*". In this third paper, I examined the relation of the rather long corresponding phrases on the concentration through mindfulness of breathing (*ānāpānasatisamādhi*) existing in the *Visuddhimagga* and the *Samantapāsādikā*. As a result, I confirmed the same fact which I pointed out in the preceding two papers again, namely the fact that the *Samantapāsādikā* quotes phrases from the *Visuddhimagga* in elaborately emended form. Besides, I found the third case of the *Samantapāsādikā* and the *Vimuttimaggā* having common description which is not found in the *Visuddhimagga*.

The conclusion of the three papers are as follows:

1. The *Samantapāsādikā* quotes a lot of phrases from the *Visuddhimagga* through emending them to avoid contradictions in the new contexts.
2. The author of the *Samantapāsādikā* had detailed knowledge of the content of the whole of the *Visuddhimagga*.
3. We have some cases in which the description of the *Samantapāsādikā* disagrees with the *Visuddhimagga* and agrees with the *Vimuttimaggā*.

**A Study concerning the Cultivation of Religious Sentiment (Part 3):  
Theory of Concrete Teaching**

OKAYA, Akio

Most educational issues such as truancy and bullying in modern society are deeply concerned with self-alienation of youth. The number of youths who accept themselves are increasing. That is the clear conclusion of my study. Young people study religious sentiment and how to solve the problem of life. On the other hand, human being are not closely fixed substances but fluid and openly related existences. I consider the Ten Oxherding Pictures as presenting a phenomenology of self and explicate the process of self-formation. The Ten Oxherding Pictures is a story which depicts the growth of self. Finally I explain the true value of religious sentiment.

That is the clear conclusion of my study.